THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

A NEW YEAR'S WISH.

The New Year comes with flying feet,
And bears upon its journey fleet
A million wishes dear and sweet.

From all this New Year's precious store
Of wishes, as I scan them o'er,
I choose for thee but three: no more.

These three shall more than thousands prove,
For they shall draw thy heart above.—
Their names are Service, Trust and Love.

Trust God, and trust will gain God's best;
Love God, and learn how love is blest;
Serve God, and find in service rest.

—*Hope Harvey.*

THE PACIFIC

Established 1851.

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AMONG JAPANESE SOLDIERS.

By Rev. H. Loomis.

The following is the translation of a letter from a soldier at the front:

"I am one of those who received the comfort bags donated by the Woman's Christian Temperance Association. It was the 9th of April, a day previous to the festival we were to hold in honor of the dead, when I was on duty as a sentry, that I was given one of these bags.

"I thought it proper to write a letter of thanks at once, but afterwards was induced to deem it unnecessary to do so, for we soldiers at the front are justly entitled to receive thanks and comforts from the nation. The sun set and morning came. A month passed and another came. As time passed my feeling of gratitude increased, so that I could no longer keep from sending a letter of thanks to the sender of the bags. Why? Because it contained a Gospel—only one small Gospel which is the only comforter I now have about me.

"Let me tell you a part of my experience about this Gospel.

"I am an orphan. My parents were separated from me when as yet I could not distinguish east from west. I do not know how I grew up, and I was not able to receive a regular education. Later, I entered a private school in Sendai, but was called to the army three months before I would have finished the course.

"On my departure for the front I wept on the platform. I wept alone. Some of the departing soldiers had loving parents who were sending them off with tears; some their wives and children. But I had none to send me off, not even a friend.

"But I was not much sorry, neither excited, when I left the port of Ujina, or when sailing on the sea of Genkai, or when standing near the enemy as a sentry, or even when rushing before the heavy fire of the enemy into the battle Mukden. But an intermission came. Month after month, even the shadow of the enemy could not be seen and the sound of a gun could not be heard. Then the thought which had grieved me at the Sendai station came once more upon me. 'Must an orphan who is all alone in the world be so unhappy as one who is left alone?' There are men who comfort themselves by means of wine and tobacco, but I do not like

(Continued on page 19.)

THE AMERICAN BOARD

MILLION DOLLAR CAMPAIGN

"WE CAN IF WE WILL."

ON THE

PACIFIC COAST

The Co-operating Committee has adopted the following plan:

1. On the basis of resident membership the whole amount apportioned to the District is $44,055, an advance of $14,894 over last year.

2. Of this amount $16,000 is allotted to Northern California, $11,789 to Southern California, $11,266 to Washington, and $5,000 to Oregon.

3. Of the total the committee will attempt to raise from individuals in Northern California, $3,000; in Southern California, $2,000; in Washington, $3,500; in Oregon, $1,400.

4. The Woman's Board of the Pacific through the various branches is apportioned $7,866.

5. The balance of $34,189 is distributed among the 461 churches of the District.

6. **The Church which contributes from all sources, i. e., Church, Y. P. S. C. E., S. S., and Woman's Auxiliary, $1.40 per resident member will be on THE MILLION DOLLAR LINE.**

7. On the basis of indifference this is too much to expect: On the basis of interest and loyalty to Christ and his great cause, it can be accomplished easily. **We can if we will!**

H. Melville Tenney,
District Secretary.

Rev. Chas. R. Brown,
Rev. George C. Adams,
Mr. Jas. L. Barker,
Co-operating Committee.

Cornelius H. Patton, Home Secretary.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 28, 1905

The Pacific Coast in Brief

All Pacific coast people who are interested in foreign missions will find something worth their attention on our American Board page this week.

The Rev. Dr. Doremus Scudder reached San Francisco last Saturday from the East where he has been for several weeks, speaking in the interests of the American Missionary work in Hawaii. He will leave for Honolulu on Saturday.

The American Board Almanac of Missions, for the year 1906, has been received by the Rev. H. Melville Tenney at Congregational headquarters San Francisco, and may be had of him for ten cents a copy. It ought to go into many homes. It contains in condensed form a large amount of information concerning the work of the American Board and general missionary statistics.

Occidental College, at Los Angeles, had not given up hope a few days ago of prevailing upon Mr. John Willis Baer to accept the call to the presidency of that institution. It was stated that Mr. Baer had never absolutely declined the offer and that efforts were still being put forth to secure him. We hope that they will be crowned with success. Mr. Baer became very popular a few years ago when a leader in Christian Endeavor work. As a secretary of the Presbyterian Board of Foreign Missions he has highly commended himself also. His coming to the Pacific Coast would be a great acquisition.

In common with many others we are pleased with the appointment of Mr. Edward F. Woodward of Santa Rosa as surveyor of customs for the port of San Francisco. Mr. Woodward is a member of the Congregational Church at Santa Rosa and a son-in-law of the Rev. Walter Frear whose life has been given for the upbuilding of Congregationalism and the church kingdom on the Pacific coast. Mr. Woodward has been prominent for some years in public and political life, having served as mayor of Santa Rosa, city treasurer, county treasurer, and in the state senate. He is a man of fine character and has filled these different offices with fidelity.

The young people of San Francisco and vicinity are looking forward to a profitable and inspiring series of missionary meetings week after next. They will be held on January 11th, 12th, and 13th. Among the speakers from the East will be, Rev. T. H. P. Sailer of the Presbyterian Board of Foreign Missions, Mr. Harry Wade Hicks of the American Board (Congregational) Mr. E. P. Soper, field secretary of the Young People's Missionary Movement, Rev. Dr. J. F. Goucher, president of the Woman's College, Baltimore, Md., and Mr. J. W. Wood, of the Episcopalian Mission Board. Meetings will be held in the evenings in both San Francisco and Oakland. The day meetings will be in the Central Methodist Church, of San Francisco, on Mission street near Sixth.

The Rev. Jee Gam, pastor of the Chinese Congregational Church of San Francisco, cut off his cue recently and put on American clothes. He would have done this several years ago, but deferred doing so because it was thought that his influence might not be so great among his countrymen. It will not be long until the Chinese cue will be a thing of the past even in China. Many are discarding it in that land. We believe that all the other Chinese ministers in San Francisco discarded the cue some time ago. It is an improvement—not the cue, but the going without it. Our Chinese brethren are to be congratulated. Jee Gam is similar in appearance now more to other foreigners, and one can readily look on into the future and see a time when by evolutionary processes other dissimilarities will have been removed. How manly and how much like some of our own young men appear several of the young Chinese hereabouts who are native sons!

The Redlands Daily Facts publishes an interesting and valuable paper by Mr. John P. Fisk of Redlands on "The Real Cause of The Chinese Boycott." It is stated that the paper was read by Mr. Fisk at a recent meeting of the Fortnightly Club, and that it made a profound impression on all who heard it. Mr. Fisk is a leading member of the First Congregational Church of Redlands and is interested in all work for the advancement of the kingdom of Christ upon the earth. He has long been a good friend of The Pacific, saying a word for it whenever occasion offers, and in various ways giving encouragement to its editor and manager. In this paper on the "Chinese Boycott," he reviews the treatment the Chinese have received at the hands of our people for many years and shows that the boycott was instituted to get fair treatment from this nation. We are glad that Mr. Fisk's paper has been given that wider circulation which a newspaper can give. It will do good.

In his recent quarterly report concerning the work among the Chinese the Rev. Dr. Pond shows how differently Christ and Christianity are viewed now from what they were a few years ago by Chinese in China who have sons and brothers in California. About ten years ago a California Chinese received a letter from his father in which were these words: "They tell me that you are a Christian; if so I disown you; you are no longer my son." Not long ago a young Chinese in Los Angeles wrote to his father in the home land telling him the story of his conversion and asking his father to paste the letter on the walls of the ancestral hall where many would see it and so learn of Christ. No such reply came back as the other young man had received ten years ago, but this: "I did what you asked me with your beautiful letter. I did not know Christianity was so good. When you write very often,

I hope tell me more and more about your beautiful Christ. I like it. I think you very wise boy to worship him. When I know how, I will tear down my idols and worship him with you!" And the letter stated that many others had read the young man's message and that all said it was very good. Everywhere the gospel leaven is working.

We are in receipt of the report of the Japanese Presbyterian Church of Los Angeles in which it is stated that Christian work among the Japanese of Southern California is assuming considerable importance. There are in Los Angeles four denominational missions: Presbyterian, Congregational, Methodist and Disciple. In Los Angeles and its suburbs, it is stated, there are about five thousand Japanese, among them being about four hundred married women. The Presbyterian Church was organized in November with a membership of forty-six. It grew out of a mission which was started in 1902. The Rev. Joseph K. Inazawa is pastor. He writes concerning his people: "The occupations of the Japanese residents are quite varied. For example, there are among them doctors, dentists, artists, bankers, merchants, tailors, laundrymen, gardeners, nurserymen, barbers, farmers, restaurant keepers, hotel and rooming house keepers, some workmen and quite a number of students. In Southern California, our people are largely engaged in the agricultural interests, and are successful to some extent. There is also a tendency, at present, among our people to become permanent residents and organize their homes and some of them have begun to purchase farming lands." In connection with this report from which quotation has been made we received a suggestive little document called the "Constitution of the Japanese Christian Alliance in Southern California" which gives as its chief aims "to spread Christianity; to reform ignoble customs; and to encourage the Japanese people to be studious, industrious and thrifty." All Japanese Christians in Southern California are eligible for full membership; those who are in the churches on probation or who are candidates for church membership may become associate members; and all who favor the objects of the alliance may become corresponding members.

Mr. Yoshihiro Igarashi, the president of the Nohi Orphanage at Gifu, Japan, arrived in San Francisco recently in the interests of the orphanage. The man and the institution are in every way worthy, being highly endorsed by leading missionaries in Japan. The work of the orphanage is conducted on Christian principles, and much good has been accomplished in and through it in the past. Since the Russo-Japanese war there is greater need for it than ever before, so many children having been orphaned thereby. The orphanage has been in existence since 1895. In a sketch of the work Mr. Igarashi says: "The question of food supply has always been uppermost in the minds of those at the head of the institution, as money has been very scarce during the whole time of its existence. At one time a terrible storm of wind and snow raged for almost a week; the food supply had given out and the superintendent scarcely knowing what step to take, for the best, decided to advise the children to leave the Asylum and go in search of food, hoping at some future time to be able to start again under more favorable circumstances. He stated very plainly to them that they were facing starvation, but even the urging of the superintendent could not induce them to leave the Asylum. They were determined to stay with their father, as they called him, and in the place they had made their home. Seeing their determination, he could do nothing more than kneel, with tears streaming down his cheeks, and offer up prayer to Him who promised to supply all our need according to His riches in glory by Christ Jesus. The children also joined with him in prayer.. While they were praying the answer came; a piece of money was dropped in through a broken window and their present need was then supplied. It was afterward learned that the money was given by a poor neighbor who hearing of their trouble was constrained to help them."

The San Francisco Call has occasionally a good editorial on the subject of our relations to China. From one of last Friday we quote as follows: "It is interesting to read the advice given to us by officers and foreign residents in China. One official of a European government says that the United States should have demanded the immediate suppression of the boycott on American goods, at the same time refusing to reform the administration of the exclusion law. This means of course that we should have used military force to compel Chinese to trade with us, while we treated exempt Chinese as coolies under the provisions of the exclusion act. In other words, we are advised to inaugurate another 'opium war,' in imitation of the course of Great Britain, which is to this day the odium of that government in Eastern Asia. The history of the dealings of the Western nations with China is the shame of Christendom. Until the United States entered the field, declaring a purpose to do justice and to exact it from China, equity and fair dealing were unknown. We need not expect that all China will immediately respond to our policy of fairness, for years of craft and opposition have made the people skeptical, but it is our duty to persist in our policy of justice, for it will finally make its proper impression and secure for us the advantage to which we are entitled." The Call also makes mention of the fact that the Pekin government with most commendable promptness has ordered the viceroy of the province to punish the persons responsible for the recent outbreak at Shanghai, and adds: "Under such circumstances the Chinese Minister at Washington might properly inquire what steps our government is taking in the case of the recent mob in California which banished Chinese from one of our towns by a threat of murder if they failed to go." We are glad to see a leading daily paper on the Pacific coast reminding the people from time to time that we need on these shores to exercise a little solicitude as to our attitude toward the Chinese. The Chinese are disposed generally to do the fair thing. Let us work to get more of our people to manifest a similar disposition. This is all that those who are friendly to the Chinese are wanting. No one desires the country to be overrun by Chinese coolies. But there are some newspapers hereabouts that make that charge every time any one asks for fair and humane treatment for the Chinese.

Russia and Japan calculate that the war will have cost them about $1,000,000,000 each. But this estimate does not take into account the item of pensions, if any be given soldiers. This is an almost unending bill. For pensions to soldiers in the civil war our government has already paid out $3,144,395,405.

The Bystander.

The Bystander wishes his readers a happy New Year. The old year is going; let him go. Time is but a slice cut out of eternity given to us for awhile, when it seems to be taken away. Time is always slipping away from us like a river flowing noiselessly by our feet—slipping into the eternal sea.

We live our days once, and once only. We cannot recall yesterday any more than we can replace the petals of a flower, or bring back the bullet shot from the rifle. We cannot recall the idle hours, and words, and deeds of our lives. The new year may be compared to a sheet of spotless paper. It remains for us to inscribe it with intelligence or blot it with blunders. We would reach back and gather up the blotted sheets of the past, but our arms are too short—the papers are quite beyond our reach.

There are some things to be forgotten. "Forgetting those things which are behind" we are charged to press on. Some things cannot and should not be forgotten. We cannot empty our memories of things burned in them, they cling.

They belong to our very lives. They are more precious than rubies. But some things should be cut off as dead branches are cut away; a man should not be wholly ruled by the past, but should cultivate the positive attitude, and look ahead. By forgetting is meant the emancipation from a hindering past.

There is an old Japanese proverb that expresses it:

"My sleeve with tears is always wet,
I have forgotten to forget."

On New Year's Day we must not forget to forget, and thus leave behind a good deal of unneccessary baggage. There are old faults, sins, habits, troubles and prejudices which should remain in the vaults of the old year. "Let the dead past bury its dead." What is the use worrying about the things over which you have no control—"what is that to thee, follow me!" Such is the wise injunction of the Christ.

This is a good time for old people to make a fresh start by opening old furrows, making new plans and achieving new conquests. It is a mistake for an old man to give up while there is vitality left. Give the old tree one more shake, and it is altogether probable that more fruit hidden in the leaves will drop to the ground. Every possibility has not been exhausted.

It sometimes happens that the long past has been

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are likely to be forgotten. A man becomes small when he loses sight of greatness—greatness of character, and soul, and purpose.

It is one of our misfortunes that we so easily make friends with the little and unimportant, with the partial rather than the universal. Each of us might be greater, did we give ourselves to the business of seeing the larger things of life. New year should give us this perspective through which our duty would be discerned.

As preachers and pastors it is an opportune time for a fresh endeavor in the pulpit. Have we become slovenly in style, dull in thought, and indifferent in spirit? Then let us recover our power by a complete readjustment. If our sermons have not been high and deep and strong and true, suppose we try to make them such. If the Bible has lost its charm and if it seem like a sea when the tide is out, let us welcome back the flood of its inspiration, and launch our boats on the deep waves

It is fatal for the preacher to depend upon past successes. His golden age like every other man's is ahead. He has not done his best. The sermons he will preach should be better than the sermons he has preached. The work he will do should be better than the work he has done. Yes.

"The year is going, let him go;
Ring out the false, ring in the true."

Old griefs which have robbed the mind of its power, the feud between rich and poor, the dying cause of unrighteousness, party strife, care, want, pride, civic slander, lust of gold, wars, these are some of the things Tennyson would ring out.

"Ring in the valiant man and free
The larger heart and kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

HAWAII'S PLACE IN THE PROGRESS OF THE KINGDOM OF GOD.

REV. DOREMUS SCUDDER, D. D. OF HONOLULU

Some fifty years ago the United States government sent Commodore Dupont to the Pacific world and in his report to Congress he said of Hawaii: "It is impossible to estimate too highly the value or importance of the Sandwich Islands whether from a commercial or military point of view." No naval man of today thinks of disputing this proposition; the nation that holds the Hawaiian Islands dominates the Pacific. The commercial future of the Islands is guaranteed by their strategic location as the sole transhipment center in the great ocean of the twentieth century. The mighty proportions of the intercontinental trade between Asia, Australia and the Americas, those vast unexplored lands whose peoples are to rule the future, no prophet can foresee. The Panama canal will make Hawaii the focal point of it all. Can we go farther today than Dupont did and add to his deduction that "it is impossible to estimate too highly the value or importance of Hawaii from the standpont of the Kingdom of God."

If past history points anywhere it certainly affirms that the Almighty Disposer of human affairs has treated Hawaii as though she were destined for just such preeminence. The preservation of these Islands for three and half centuries from exploration by aggressive nations despite their evident value, the marvelous

series of events, deserving nothing less than the name of miracles, which culminated in their civilization and Christianization and the consolidation of so much financial power in the hands of men ambitious to use their wealth for the extention of the Kingdom of God, form a combination which is absolutely unique in history. They belie the wisdom of the great Pilot if they do not show him directing the course of this mid-sea commonwealth towards a commanding position in the development of Christianity entirely out of proportion to the area of the land or the size of the population. But present day conditions speak more loudly even than historic indications. The crux of the Christian situation is Eastern Asia. The ultimate life and death struggle of the religion of the Nazarene Carpenter is already joined. If it fail here it is doomed. And in a very real sense Hawaii holds the key to Asia. Missionary work in China and Japan has for the most part touched only the cities. The backbone of each of these mighty confines is its farmers, the men who for Japan won the victories in Manchuria, the universal achievers of history. This mighty force has as yet been practically unaffected by missionary enterprise. It is hard to get at. But lo, at the very psychologic moment in the mightiest battle of the Kingdom, God takes 100,000 farmer boys and fisher folk of Eastern Asia, the very sort of stuff which New England has sent forth for a century to win our great Westland and which earlier Jesus chose for his apostolate, and plants them on American soil in mid-ocean. They are not scattered through vast communities hard to reach but are rounded up in bunches of 100 or 200 in lonely camps, far from all pagan environments hostile to our religion, surrounded by institutions which make it easy to follow Christ. No such opportunity to impress a whole continent by winning its most promising sons of the soil was ever offered Christendom.

Asia in Hawaii is a standing menace or a glowing promise. The yellow peril is no fanciful figment. It does not threaten martial white supremacy. The Eastern Asiatic as a great war power is not to be feared But industrially he is bound to dominate the white if the era of cut throat competition is destined not to merge into that of cooperative brotherhood. In a word the Anglo-Saxon can win only through Christ—a victory of love. We in Hawaii realize this industrial menace. We know the Chinese as the mainland does not; yet we do not fear him but welcome him as a brother.

Asia in Hawaii also threatens our Americanism We have more than 9,000 American born Asiatics citizens of the Union, far out-numbering us white Americans. Some fifty Buddhist temples teach the children of Japan among us to reverence the rising sun flag. The only antidote is the Church of the Lord Jesus with its larger education. Our most serious political question on the Islands is how to inspire with American ideals our Asiatic electorate.

Religion also has its special battles in Hawaii. Is Buddhism or Christianity to prevail here? The territory holds more schools teaching this Far Eastern cult than it has schools inculcating Christian truth. No wonder the battle of social vice is fiercer than anywhere in the mainland. The menace of Asia is a real thing to us.

But we think little of this menace because of the compensating promise. Asia in Hawaii is America's opportunity. Hawaii already touches vitally two continents. No Chinese boycott was made possible by Hawaii, which thus laid one hand on the American mainland and the other upon China. This is but a symbol of her influence. If the church of God will rise to the occasion and win to Christ the splendid young farmers who crowd to the shores of our new territory, an ever widening stream of Asiatic missionaries will carry the gospel to their home lands far more effectively than men of our blood can ever hope to do. Commodore Dupont would have been a rare porphet if he had added that Hawaii's chief preeminence was to prove her strategic relation to the progress of the Kingdom of God.

Our King Immanuel ever uses human agents to achieve his purposes. It is clear that the agent in this splendid opportunity is the Congregational Church of the United States. We are the only Protestant church covering the Islands. Our polity of union has proved so effective that the Congregational Church of the Islands merits the title Union rather than Congregational, for it includes Presbyterians Baptists, Methodists and others. We are loyal to the great church of the Puritans which gave us birth and equally solicitous to save the territory from interdenominational friction by being true to those of various names who unite in our earnest propaganda of Christ. The Congregationalism of the Islands is a larger thing than that of the mainland.

No other church owns the opportunity in Hawaii because none other possesses our sacred heritage of 85 years of spiritual sacrifice. None other holds the vast material resources in meeting houses, church sites and school property which are ours. None other has the deep heart love which the people lavish upon the old-time missionary movement. God calls the Congregational Church of America to arise, seize its heritage on the Islands and use it for the Kingdom.

The time of crisis is here. One year ago the American Missionary Association heard the plea of the Congregational churches of Hawaii for closer affiliation to the church of the mainland and of the financial aid in the great task which is far beyond the power of the little handful of Christian men of wealth there. It was decided to enter the field with enthusiasm and push the work with vigor and a generous grant was voted. But the churches of the mainland neglected to stand behind the movement and the Association menaced with an increased debt is in a quandary. Shall Hawaii be abandoned? Shall the unique opportunity which God has offered the American churches be lost? Upon the answer made to this question by the gifts of Christian people on the mainland and the entire future of our mid-sea Territory depends.

THE SPIRIT OF THE MAYFLOWER PILGRIMS APPLIED TO PRESENT DAY SOCIAL PROBLEMS.

An Address by Mr. George W. Dickie Before the Congregational Club of San Francisco, December 18, 1905.

Gentlewomen and gentlemen of the Congregational Club, on the 14th of last month I was requested by the executive committee to address you tonight on "The Spirit of the Mayflower Pilgrims Applied to Present Day Social Problems." This title for an address, standing all by itself in the centre of the secretary's persuasive letter, looked to me so attractive and luminous that I really thought that I might be able to work it into something that would be worth saying to you tonight and, in my haste to try what I could do with it, wrote at once that I would be here with the result of my efforts.

Having thus committed myself I began at once to woo the spirit of the Mayflower Pilgrims. I thought about her by day and dreamed about her by night, but the more I tried to coax her to tell me something that I might say to you, the more cold and distant she became; evidently modern social problems were not attractive to this Puritan spirit. I felt myself like John Alden with Priscilla. I tried to open my heart to this spirit of the Mayflower, pleaded with her for a message that I might deliver to you tonight, but she did not care to trust me. She could not recollect having heard of me in connection with the Mayflower, was sure that no one of my name came over with the Pilgrims, was afraid that I might be a dark Presbyterian totally unfit to be made a confidant of by the spirit of the Mayflower Pilgrims. "The Winthrops, the Carvers and the Bradfords I know, but who are you?"

"Precious Spirit," I replied, "it is true that I can not claim kinship with the illustrious names you mention, yet believe me if I had been born in time I most surely would have come over with these great men in the Mayflower, that good vessel and these good people you speak of sailed just two hundred and fifty years before I bought my ticket, and, in consequence I missed the Mayflower. Yet if I did not come quite so soon as the people on the Mayflower I came much further. You landed on the eastern edge of a country whose extent you little dreamed of, while we are here on its western edge looking out on a greater ocean than you crossed, the wonderful father of waters, and some friends of yours in this far-away land have asked me to speak with them about what you might do to help solve some rather hard problems connected with our rather complicated social conditions. Under the circumstances I think you might give me some inspiration, for these people will not listen to anything I might say unless I can convince them that it comes direct from you." Here a smile came over the face of the spirit of the Mayflower Pilgrims; in fact, she laughed, although, if I remember rightly, there was little to laugh at in her day.

"Oh, I am so glad," said she, "to know that some of the people in the far-away Pacific land still think of me and would like to know what I would do about their social problems. I have not been sleeping since the Mayflower days. I have learned much since then. I am the spirit of the Mayflower Pilgrims of the past and yet I live in the present. The Mayflower fashions have passed away with them who prized them; the Mayflower sternness, bigotry I think you call it, has also disappeared with those who suffered under it, and I have often heard it stated that I, too, had gone with these worn-out garments of the Pilgrims. These things and more like them that suited the Pilgrims and their times and were, at least some of them, useful to the men of the seventeenth century, have gone, yet they were not and are not the spirit of the Mayflower Pilgrims. Let me tell you now what some of the things are that I, the Spirit of the Mayflower Pilgrims, stood for in the seventeenth century and which I still stand for in the twentieth. These things have been in the past the bulwark of social stability and any social problem settled without the principles I stand for being a factor in the solution is not settled but only continued. I cannot inspire you to eloquence that will thrill these people that celebrate Forefather's Day, but I will tell you some of the things I stand for, and you might try how they would work into the social problems that confront you. As you are not very wise or brilliant in speech I shall only trust you with one lesson at a time and when you have tried that on your problem then you shall have another."

"I was at the first meeting of the Pilgrims after their landing and prepared the first resolution that was adopted at the meeting; this first resolution was, 'Let every man build his own house.' Try this on your present day problems;" and with a benign smile of encouragement the spirit of the Mayflower Pilgrims left me with the promise to come again when I had exhausted the solving power of that resolution.

I did not think at first that she had left me very much, but whether it was in the resolution itself or in the spirit through which it came to me, I cannot say, yet the more I examined it the more I found in it. If rightly applied it would help to solve many of the hardest social problems that menace the stability of society to-day.

"Let every man build his own house." Could any resolution better set forth the principle of individual worth and responsibility? No combination of any class to control the labor or means of any other class can stand against this resolution. No one among the Mayflower Pilgrims could monopolize either the material or labor for house building, no one could have hundreds of other Pilgrims working on a fine mansion for him and going homeless themselves. The wealth of the individual man was the common wealth of the people. The individual of means had not lost himself in any great combination of capital, nor had the individual workingman lost himself in any trades union. We need this spirit to-day, the spirit of manly independence, each man building his own house.

There is danger in so many houseless men, we need the wisdom of that old resolution held up to the people; if they could only resolve, every man of them, to build his own house, the dangerous discontent that we dread so much to-day would disappear. God, himself, once tried a different plan with his chosen people. "I have given you a land," he said, "for which you did not labor, and cities which you built not and ye dwell in them, of the vineyards and olives which ye planted not do ye eat;" but these people had just come out of slavery and were not yet able to do much for themselves, that which they got without labor made them weak and unfit to stand prosperity and not until they had gone through many bitter experiences and had been deprived of all they had come by were they fit for any service that God might require of them.

One of the most degrading evils of our time, and

especially of our country, is the desire to possess that for which we have not worked; get rich quick, honestly if you can, but get rich quick. Could we only stop the mad rush long enough to present this resolution for unanimous adoption, "Let every man build his own house." Observe if you please that it was to be his own house, with his whole self and his life struggle built into it. We are ambitious in our day to live in large and grand houses, but there is seldom anything about them that would tell to the world that they are our houses, or that we built them. So many of us have come to possess houses in such a way that the less that is known about it the better.

John Ruskin says somewhere that "When a man is building his house he should provide a course of clean, hard grained stone, it's lower edge about three feet above the ground line and it's width about three feet, the upper edge in line with the window sill, this course to project three or four inches from the general wall line. Then as events happened in the life experience of the man or his family, these events should be illustrated by appropriate sculptures on this projecting course. The home would then be enriched by it's own life history. What kind of sculpture, think you, would thus embellish the houses of our enormously rich men of to-day; would they not very much resemble the sculpture of old Babylon, prostrate figures with my lord of the house marching over them, rows of captives with chains about their necks, conquered rivals having their eyes put out, so that they might not see their own degredation? Would not the spirit of the Mayflower Pilgrims weep to see such houses and yet how many of these who are engaged in building great houses and fortunes for themselves are carving such sculpture not on their palaces but on the hearts and lives of their fellow men!

The pity and pathos of it all is, that these great palace builders of our day are not generally bad at heart; they would rather like to see every man building his own house, would in their own way rather like to help the poor man to build some kind of house for shelter. They are generally ready to subscribe some of their wealth for the building of the model workingmen's houses, they have faith in charity especially of this practical kind, but the house builder of to-day must go deeper than charity.

Charity is an ornament of the grand edifice of society, and the ornaments, the spires and the flying buttresses, although sometimes very pretty, are useless without the foundation, and the foundation must be laid in justice not charity. We can be just to our brother whether we love him or not and when we have done justly by him he may so improve that we may ultimately get to love him. Give him a chance to build his own house, let the materials be free to him as they are to you, and you may yet make a master builder of him. How infinitely better a master builder than a pauper.

The spirit of the Mayflower Pilgrims not only stands for every man building his own house but for the sacredness of the home when built; it guardeed this with jealous care in the forefathers day and where the Pilgrim spirit is strongest today there we find the home holding its true place in the hearts of the people. The loss of home love and the weakness of the desire for home building is the cause of much misery and wrong doing amongst us, and the hardest problems that confront those, who seek to lift the fallen masses about them, are the sins against the home. Oh if this gentle spirit of the Mayflower could but reach the hearts of those who are trampling the sacred things of the home under their feet, destroying all that makes it lovely and sacred with this simple resolution, "Let every man build his own home" would not the tearing down of homes cease and the dark brood of social sins be put away from amongst us forever.

This resolution went further than every man building his own material home to live in. I think that the Spirit of the Mayflower suggested to me if she actually did not speak it, "That every man was to build his own mental house." This should be done without having too much mental sameness in the architecture. We are drifting swiftly away from the spirit's admonition in this respect. We would compress all men into the same mental mould. In educating the young we are making everything of the system and nothing of the scholar. We are trying to shape the young to suit the system instead of shaping the system to suit the young. We are making the mental clothes for the man we are to produce instead of developing the man and fitting his clothes afterwards. This is not the Mayflower method. The Pilgrim said let us go out and find clothes to fit the man's natural proportions. Let us make institutions for men. They were in possession of a book that taught them above all things the worth of the individual man and they clung to this teaching, nothing could beguile them away from it. Down through all the weary years of their struggle the Puritan heart never faltered in its allegiance to this Bible taught principle of the sacred ness of man. Let us try to capture this spirit, and once captured, to hold fast, for this is to prove our salvation.

We have discarded this book from our educational institutions because irreligious men have supposed that religious people got their religion out of this Bible, forgetting that some of the most religious people that ever lived died and went to heaven before one word of the Bible was written. Yet this book is the most potent instrument of education that the world has ever known, and if we are to get anything of the spirit of the Mayflower Pilgrims to help us with the problems of life let us seek for this spirit where they found it.

Our present day weakness comes largely through lack of acquantance with the guide book of the Pilgrims. I was talking the other day with a well educated business man about the educational advantage of the drama. He said that he had started in a careful study of Faust for the third time and was finding new and undreamed of beauties in that great German masterpiece. I asked him if he had made a careful study of the great drama of "Job."

"The drama of 'Job'" said he, "what is that? I never heard of it and I think that I have read all the great dramas."

I expressed my astonishment that he had overlooked so wonderful a book especially as there must be ten thousand copies of it in existence to one of "Faust," and he must surely have it in his collection of great works.

"I believe," said he, "that there is one of the books of the Bible by that name, if that is what you mean." "Yes, that is it," said I. "Then I never read it."

"Then go," I replied, "and study it and you will find something greater than 'Faust.'" "The great German's conception of the essence of all evil is but a caricature of the Satan of Job. Think what a subject

for the stage! The unutterable solitude of this man in his affliction! Think of a scene lasting seven days and seven nights with never an articulate sound to break the awful loneliness! How would you stage it? Job on his ash pile in the centre, covered with every marking of the scourge of sin. His three friends mute with astonishment at a fortitude far beyond their conception, Bildad on the left, Eliphaz on the right, and Zophar behind, a dim blue light the light of damnation, pervading the scene, Satan, in the dark haze of the foreboding future, gloating over the success of his attempt to undermine the foothold of this man of God." Is there anything in any other drama approaching this in sublimity of expression or in its portrayal of the strength of human nature. The whole rhythm and cadence of it, the message it brings to the receptive heart, are the underlying principle of the Mayflower Pilgrims; it illustrates God's estimate of the worth and stability of a righteous man. The Pilgrims had for the foundations of all their institutons of learnng the redemption and uplifting of the individual man.

In banishing from our schools the book, which above all others, represented the spirit of the Mayflower Pilgrims we lost with it the idea that the education must fit the needs of the man and have been working on the idea that the man must be made to fit the education. Let us go back to the Pilgrim resolution; "Let every man build his own mental structure" and life will not be such a weary thing as it has come to be, for out of this dead utilitarian teaching have arisen many problems that will not be answered except by going back to the law and the prophets.

We have just had a wise man from Chicago to tell the people here something about the beauties of language, the fine descriptions of scenery, the rapt visions, the magnificent poetry, the biography and history of that book that our children are not permitted to study. The Mayflower Pilgrim did not need to be lectured about the Bible: it was in his heart and worked out in his every act. The saddest thing for the Christian to consider today is the Bible ignorance of the present generation; wiser they are in many ways than any generation that has gone before them, but without acquaintance with the only infallible guide for life. Here we find the kind of teaching that makes for life, all the life problems of today and of all time must be solved with the light and warmth which come from this great book.

The resolution of the Pilgrims meant not only that every man should build his own house, but that every man should build his own character. As this was to be a more enduring structure than a man's house, it needed more careful workmanship and better materials. The character the Pilgrim Fathers built for themselves has outlived their houses and will last as long as history endures; for this kind of structure. Longfellow says:

> "Time is with materials filled,
> Our todays and yesterdays
> Are the blocks with which we build."

We have given up a good deal of this kind of character building which the Pilgrims were so careful about. Men do not think that it pays to spend too much time in character building—we have trust and fidelity companies whose business it is to supply characters at a certain price per annum to those who need them. The Forefathers investigated a man and if his character was well built and of the right kind of materials they trusted him; nowadays we don't trust anyone without bonds from some surety company; hence men are chosen for positions of trust without character; no one cares about the man as long as his bonds are good, and our laws are framed to foster the degradation of the man. If the people choose a man to fill a position of trust without any knowledge as to whether he has built for himself a character corresponding to such a trust they should take the risk of his default. I can conceive of no better device to render men helpless morally than this hiring of a character for the occasion. If all our boasted systems of educaton, which I am told, inculcate the highest code of morality, cannot produce men with character enough to be trusted in the ordinary business that concerns them, either individually or collectively, then these systems are a dismal failure.

We must get back to the spirit of the Mayflower Pilgrims and look to the upbuilding of the individual man; with a character founded on God's moral law, then men will know each other better, there will be no need to insure our neighbor's character as he insures his house, for each man will have built his own character and that of indestructable materials.

There is no need for me to ask any more of the spirit of the Mayflower Pilgrims, although I have only touched on some points in the resolution, "Let every man build his own house." A unanimous adoption of that resolution today would not only solve many of our social problems that make us feel so uneasy, but we would finally reach a condition where there would be no unsolved problems. The Forefathers built on the right foundation although they did not always build the best that might have been built.

The world's best children have ever used the same foundation. A good deal of hay and stubble has gone into all human building and that has all been burned up. Some precious structures have been planted thereon; these endure. A man may build but of hay and stubble, yet if he is on the true foundation he shall be saved although his work may be lost. The Mayflower Pilgrims built some structures that time has destroyed, and it is well that it is so. They have left some splendid monuments that will stand for all time and all peoples to gaze upon and read the inscriptions of rugged truth that encircle them like a wall of living fire. They had not lived in vain if they had but left us this one crown jewel in their garland of mingled sternness and love, "that the individual man is worth much labor and struggle to redeem."

TRAVELER'S AID WORK.

The Boston Young Woman's Christian Association has received a visit of inquiry from Miss Bullis in behalf of Miss Grace H. Dodge, representing a new movement in New York for the extension of Travelers' Aid work. Ultimately it is expected that a national organization will be formed. This inquiry has emphasized the fact that the Boston Association is doing a larger work of this kind than any similar organization in the world. The steamships from the Canadian provinces and from home and foreign ports are covered and when requested, the depots also. Several thousand vessels are met in the course of a year and numerous women and girls are guided to their destinations in Boston and vicinity, and in trips to near and distant states throughout the country. The protection afforded is said to be not only a security to those aided and their friends, but a guardianship against the

designs of evil men and institutions. The travelers are furnished lodgings and meals; when needed their tickets are authenticated, friends en route and on arrival at destination are furnished. The work is regarded as a preventative, saving and rescue work, incessantly needed.

The Boston Association is in receipt of numerous applications for trained organizers and teachers of the various departments of Association work. These applications have come not only from different parts of our country, but from foreign and missionary lands Several graduates of the department of Chritsian work are said to be laboring with success in foreign lands. Inquiries from England have led to publication in England of accounts of the work of the Association's School of Domestic Science and Christian Work, and communications have been received which state that "no institution of an exactly similar kind" exists in England, "yet the need for such an institution for girls of all classes who have left school is very great." Residental colleges in connection with the various polytechnics and Young Woman's Christian Association are advocated in England.—J. H. R.

ROCK SPRINGS COAL CAMP.

Many people on the Pacific coast know something of Rock Springs, Wyoming, because of the coal which comes from that place. Just now it is not as extensively used in California as it was some time ago, for the reason that it is very high in price, the railroad transporting it only in limited quantities.

Recently the American Tract Society sent to Superintendent Gray of the Congregational Sunday School Society, for Wyoming, a donation of books made by friends in Providence, R. I. In his letter of acknowledgement Mr. Gray says: "Rock Springs is a Coal Camp, so called in the West; but in reality a western city of about 6,000 population. The principal industry and really the only industry of the place is coal mining; almost within the city proper there are at least nine mines, though a few of them are not worked at present. Some of these mines extend many miles under ground, and when the time comes for a shift it is interesting to see the Black Diamond army pour out of the shafts. Most of the mining is done by foreigners part coming from the higher and better educated nations, but many, possibly a majority, from the lower such as China, Italy, and the like.

"The Wyoming State University investigated and found that the population of Rock Springs spoke 46 different dialects. While many of the miners are well-to-do, and have churches which they support and attend, it is nevertheless true that very many are pitifully poor and live in squalor and degradation. As a rule this class are supporters of the saloon and gambling hell, of which there are many. Among this class, and with a purpose of reaching and helping the children, and through them the parents, the mission is established. By means of the children gathered from the cabins and dug-outs which skirt Bitter Creek, we are enabled to place in these homes wholesome and helpful literature, and are thankful for all the help we receive from friends to whom the work appeals."

Andrew Carnegie, capitalist, philanthropist, author and philosopher, is sixty-eight years old today. He is in good health. He has given away a total of $139,000,000 of his colossal fortune, and declares he is still ready to give.

Church News.

San Francisco, Third.—The ladies of the Third Church will be pleased to meet their friends on New Year's Day between the hours of two and ten. This will give all an opportunity also to meet the pastor in a social way.

Oil Center.—The church at this place was organized about a year ago. It has been faithfully ministered to by the Rev. Charles M. DeBois who has been most admirably aided in various ways in the work by his wife. It is with regret that the church surrenders them now to enter on the pastorate at Fields Landing. At the Christmas time they were given a purse containing $21 and other substantial presents.

San Frarncisco, First.—The Sunday School of the First Congregational Church held their Christmas Festival on Friday evening, Dec. 22nd in the Lecture Room and parlors. It was a notable event. The attendance was large. The exercises were marked with uncommon ability from begining to end. There was not a break from commencement to finish. The young people and children were drilled for the occasion by Miss Strohl the efficient secretary of the school. Too much praise cannot be given her for her masterful skill. She is an adept in the art. Everybody had a good time and all went away merry and happy. The poor and needy were abundantly remembered from the generous donation of substantials. The school has always had able superintendents in the past. Dea. B. S. Hays has just been elected superintendent and he is infusing life into all departments of the work. He is an able man for the place and his election means growth in grace and numbers.

Pomona.—The report of the church clerk at the recent annual meeting showed an active membership of 484, the largest in the history of the church. During the year there were eighty-five accessions, forty of the number uniting on confession of faith. During the year the church contributions amounted to $5,778.25. Of this amount $1,113.80 were for benevolences, $812 being for home missions. In addition a parsonage valued at $4,000 has been built. The average attendance at the Bible School was 196. At the annual meeting the board of trustees was increased from a membership of five to seven; and the board of deacons from six to nine. An additional appropriation of $250 was made for music. The Rev. George E. Soper who has been pastor of Pilgrim Church for a little more than two years is highly esteemed in the church and community, and the prosperous condition of the work is due largely to his able leadership.

Oregon Letter

By George H. Himes.

The following letter was recently received by Rev. J. L. Jones, of the Ione Church, from the noted Welsh evangelist, Evan Roberts:

"Loughor Glam, S. Wales, Nov. 14, 1905.

"Dear Brother: I think the great need in the present age is to possess the true and correct meaning of Worship.

"We have grown selfish in our past life. We go, do

we not, to receive and not to give. We may say we go to please God; but in fact when we find the true motive, it is, indeed, self.

"We possess God's Word, and place a good portion of it in the intellect; but we do not let 'The Word" fill and possess our soul.

"We receive Jesus Christ as our Saviour; but we do not allow Him to reign as our King.

"Have we received the power from on high to act as well as to say 'Thy Kingdom Come?'"

"And when we receive Power does it not often die in our souls through

"1. Fear of the Adversary

"2. Fear of man.

"3. Self in its most subtle form.

'Now, dear brother, let your dear people make a vow to allow God to work in and through them.

"1. To read the Bible daily—(a) 'Search the Scriptures.'

"To pray continually—'Watch and pray.'

3. Total surrender, so that they may receive the Baptism of the Spirit and Fire.

4. To use the Power by being obedient regardless of Satan, man and self.

"May God bless you and yours and let your people come to church to

"1. Give to God, and not to receive.

"2. To please God, and not to satisfy themselves.

"For if we come (go) to receive and to satisfy ourselves, are we not selfish, and thereby arrest the progress of the Kingdom? If we want to succeed and to possess full joy, we must not think of our success and our joy, because it is self, but God's will being our only and sufficient joy.

"With much Christian love, I remain in His service,

"Evan Roberts."

The work of Mr. Jones in Ione and other points in Morrow County is growing in encouragement, and the outlook particularly for Sunday-school work, is increasingly bright.

The gentleman who organized the first choir of the First Congregational Church of this city, Mr. James Brock Wyatt, died at Vancouver, Washington, Dec. 14th. He was born at Milton, Vermont, Feb. 8, 1828, and went to California via the Isthmus in 1849, and came to Oregon the next year. His first employment here was that of working on the farm of Rev. J. S. Griffin near Hillsboro for a little while ,and afterwards clerked in a store at Forest Grove, or "West Tualatin," as that place was first known. Before leaving the East he acquired a thorough knowledge of music, and having an excellent voice, with distinct articulation, he was always in demand as an instructor and choir singer. For several months before leaving the East he was a member of the choir of Plymouth Church, Brooklyn, N. Y. While at Forest Grove, he taught a singing class in connection with Tualatin Academy. In 1855 Mr. Wyatt removed to Portland, and in 1856 identified himself with the First Congregational Church and organized its first choir and was its leader for several years. About 1861-2 he transferred his allegiance to the First Presbyterian Church and organized its first choir and was its leader until 1872, when he removed from the city, not to return until 1879, and then only for five years. As a musician and as a devoted Christian man Mr. Wyatt stood in the front rank, and to the writer it is a precious memory to realize that he was counted among his intimate friends.

The Men's Club of the First Congregational Church of Portland, organized a few months ago, and now fairly starting on the second six months of its existence, has for its particular object the drawing together the men of the Church and congregation, and also all men outside the church who can be prevailed upon to come into its circle, regardless of whether they are church members or not. Meetings are held once a month, and live topics are presented and discussion follows, closing with light refreshments. The topic at the last meting was the "Juvenile Court, " by Judge Arthur L. Frazer, of the Multnomah County circuit court. The address he delivered covering the work of the "Juvenile Court," which was anthorized by the last legislature, and which began its operations in June last was intensely interesting; and one, as well, which ought to have a hearing in every church in the land. It touched vitally methods for the prevention of crime by young persons who show a disposition to become wayward. More than 300 young persons, between the ages of 12 and 16 have been taken before Judge Frazer for advice, and his influence upon parents in plainly stating to them the result of failure to govern their children, and upon children in depicting plainly to them the certain result of continuance of evil ways, has been most salutary.

Christian Endeavor Service.

By Herbert N. Bevier.

Topic: How Finding Christ changes the life. Matt. 13: 44-46.

(Consecration Meeting)

Change is a law of being and of life. "Continuous progressive change" is the phrase used by Prof. Le Conte in the first clause of his definition of Evolution. Now, however much or little of the present theories of development shall stand the tests of time, it is probable that nothing will disturb the stability of the statement quoted. Change is a law of nature. The infinite alone is changeless. As there has been change all the way up the steps of the ladder of form and life until we come to man, and we know that man himself is subject to it from infancy to age and from innocence to accountability, what more rational than to suppose that in the crisis of the moral and the transition to the spiritual life, we should find the analogy holding still. Now, in nature, changes occur, some gradually, and some by leaps. What more in harmony with analogy than that it should be so in grace? And since it is a law that every effect must have a sufficient cause what less could be expected than that a life coming in dynamic relations with Christ, should experience a Christ, change. If it were not so there would be chaos in the universe of God.

Jesus teaches this truth in the parables cited. The man who found the treasure in a certain field, sold everything else to buy that field. From the hour that he found it, his possessions were all new, his, was a changed life condition. The merchantman sold all else to buy the pearl of great price. His, was like-wise a changed life. In both cases "old things had passed away: behold all things had become new." Christ is the heart's true treasure, its pearl of great price. Finding him, we have the life. Phillips Brooks tells us that if any other person had stood before the grave of Laza-

rus and commanded the dead to rise ,it would have been a cruel farce, but with Christ before the tomb and his voice of command, it was but natural that Lazarus should "come forth." So he is the resurrection and life spiritually of every soul that finds him.

Examples abound on the Bible pages almost as thick as stars on the vault of the sky. The Daily Readings indicate a few of these. There was Levi sitting at "the receipt of custom." When he found Christ he left all, rose up and followed him. When one leaves all his past, rises up, and enters a new path, there is a complete change to the life. It is a far cry from the table of the toll- taker, to the Apostle, and the writer of a gospel, but such was the surprising change in Levi, also known as Matthew, the Publican.

Again, we have Simon, the son of Zebedee, a plain fisher on the Sea of Gallilee. His life was likewise changed. He was more respected than the publicans, his calling considered more legitimate. He was not a grafter like Zaccheus, or unclean like the lepers, but he entered into a wonderful new career. Not suddenly, but gradually, his whole character was changed from a facilitating, hesitating disciple to one that was fittingly expressed by his new name Peter, or Cephas which is by "interpretation, a stone."

Nathaniel was still another type. He was a guileless son of Abraham, a model Israelite; one of the best men the old covenant produced. He was so humble in spirit that he wondered how the Master knew him at all, yet, he, too, experienced a change; he became a man of marked faith and vision, so much so that it was prophesied of him that he should "see heaven opened and the angels ascending and descending upon the Son of Man."

Then, there was Bartimeus, with his new sight, and the Woman of Samaria who became the first woman preacher; the broken-down merchant at Gadara, the demoniac, who became clothed and in his right mind; the black prime minister of Ethiopia; Cornelius, the centurion, and Saul who became Paul; and the malefactor on the cross who had but an hour to live. All these found Christ, together with many others, and all experienced a changed existence.

And from that age to ours the same transformation has been going on in a multitude whom no one can number. The Christ found, gives a Christ within, and that like the lamp in the German hut in the poet's fancy transform's the fisherman's cabin into a palace of silver. By it we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory even as from the Lord the Spirit; and by it some sweet day we shall be changed in a moment, in the twinkling of an eye, at the last trump, and put on immorality for ever. Thus, finding Christ changes men.

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A SUNDAY EVENING IN NEW YORK CITY

As I started out to church tonight my way led by one of the cheap vaudeville theatres. I saw between two and three hundred men and a few women standing in line to get tickets. When I reached Madison Square I saw a small gathering of men on a corner near Fifth Ave., anl walked across to see what was up. I found a man standing on a soap box while out before him standing in line with heads bare were some of the most palpable wrecks of humanity. As I came up the leader began to sing in an unmusical and jerky way, "God be With you 'Till we Meet Again." At the conclusion of the song in which many of the men joined, he prayed a short, direct and earnest prayer. The earnestness and simplicity of the whole thing was striking. "Who is this," I required of man standing near me. The man looked at me rather surprised, and answered, "This is Frederick Chappell Russell; never heard of him?" I confessed my ignorance and was told that he was engaged in helping homeless and fallen men and these men before him were there to get a place to sleep for the night. It was an interesting sight. His control over the men in line and the spectators was complete. "Get away from there," he said rather sternly to a nicely dressed young man and lady, "unless you are in line for a bed. Nobody but those wanting lodgings can stand in this line," he added rather apolegetically.

(It takes 15 cents to furnish a bed and a bath—the bath is compulsory.)) "How many of you men have 10 cents." One man steps out of the ranks and hands over the dime to Mr. Russell who passes him on to an agent of one of the cheap lodging houses, who hands him a ticket good for a nights lodging. 'Now, how many of you have a nickle." he adds methodically. Five men fall out of ranks and are passed on.

"Step out old man—you I mean with the lame leg. Stand back there and wait your turn. I am going to get you all a bed. Now I want ten more" and the man with a limp and ten more are passed on to the man who holds the tickets.

"Don't take no collections here friends," he says while he is getting the men properly lined up again, "but that is all the money I've got and if any of you want to give up fifteen cents to let one of these men sleep tonight, all right." There is a hearty response from the bystanlers and he soon had a handful of small coins with a dollar bill also. Mounting the box Mr. Russell holds up the dollar before the men and said: "Look here, fellows. Take a good look at that dollar. That dollar was given by a man who stood in these ranks two months ago. Then with a tremble in his voice he added, "that dollar pays me for twenty-eight years of this work; for it shows a man can pull himself together again if he will and I want you to do the same and when you get a job help the others." Take your foot out of that water there, your shoes are on the bum," this was spoken to a poor fellow who in his anxiety to get a bed had been standing unconsciously in a small pool of water. At times he seems almost cross, but one sees beneath the rough exterior a heart as tender as that of our Lord for fallen men. I noticed him get off the box and button up a boy's coat over his bare chest and then swing him back into line as if he were getting up a rag doll. By the response of the crowd which gathered the men were soon given tickets and no man stood in line. I took advantage of this opportunity to question this wonderful man who

charmed me. "What started you in this work, Mr. Russell?" "Was broke myself and went through the mill," he replied, holding his hands in his pockets and scarcely looking up. His face bears yet the unmistakable caste of one who has been through the "mill." "I have done this for sixteen years every Wednesday and Sunday evening and I am praying for God to move some rich man to give me a half million dollars to build a place to carry on this work," he answered in reply to one of my questions. He turned suddenly to the side walk and said, "if anybody here wants a bed for the night, get into line here in front of me," and almost as if by magic there stood twenty-five of the same sort of men hopeless and despairing.

I turned from the scene and went to one of the rich Presbyterian churches on Fifth Ave. The auditorium was scarcely half filled. There were no more men there than I saw standing before or looking on at Frederick Chappell Russell's strange meeting and perhaps not half as many as I saw lined up in front of the theater. I heard a good sermon by Dr. Donald Sage MacKay on "What Christ Thinks of the Man Who Has Failed," but those it might have helped were not in Dr. MacKay's church hear it and I fear in no church in the city. So I came to my room and while I pen these lines there have been almost involuntarily mental comparisons drawn to difficulties of the work here and in California. The complexity of this age and especially the life in our large cities are questions before us. But I can't get out of my head the thought that there is too great a chasm between Dr. MacKay, in his gown and his fine church and Frederick Chappell Russell's simple street meeting.

J. C. Robertson.

POSTAGE STAMPS AND RELIGIOUS SYMBOLS.

The Washington correspondent of the Boston Transcript writes as follows:

Although the United States is classed as a Christian nation, it is notable that since the foundation of our postal system there has not appeared upon any of our regular postage stamps a single symbol of a religious character, except the figure of Father Marquette, as a teacher of the Indians, which was depicted on the one-cent stamp of the Omaha Fair series of 1898. On the other hand, the stamps of Abyssinia all portray the cross.

Many of the most beautiful stamps of the world have as their central figure some religious scene or symbol. The little island of Malta, now a British possession, upon which the Apostle Paul was shipwrecked—the island then being known as Melita—recently issued an artistically executed series of stamps portraying the experiences of the apostle. The stamp of the ten shillings denomination—as large in size as two of our current stamps—pictures the attack of the asp upon St. Paul. In the distance may be seen the wrecked ship; a fire by the seashore is so clearly brought out that the sticks forming the bonfire may be distictly seen; the snake is raising its head; the apostle stands with his arms outstretched toward heaven; all these features are expressed by the engraver with great clearness.

Perhaps the most elaborately worked-out conception of a religious nature upon postage stamps was developed by Portugal. A special series was issued to commemorate the 700th anniversary of the birth of St. Anthony of Padua. That of the lowest denomination, of a value of about one-third of a cent, represents St. Anthony's vision, the child Jesus appearing in the clouds and the saint kneeling with outstretched arms. The second design, which is used for five values of stamps, represents the miracle of the fishes. The story runs that the saint was once in the town of Arimini, where there were many heretics. Desiring to convert them, St. Anthony exhorted them to turn to God, but they stopped their ears and turned away. In disgust the apostle went to the seashore, where he called upon the fish to come and hear him. Immediately thousands of denizens of the deep, in all sizes, from whales to minnows, appeared, listening while he preached the sermon prepared for the conversion of the unbelievers. According to the legend, a few heretics, who had witnssed the miracle, carried the news to town and all its people were converted. The stamp depicts St. Anthony, in ministerial garb, on the shore facing the sea, and innumerable fish with their heads protruding from the water.

A third design shows the saint ascending into heaven, accompanied by an angel on each side. The fourth design is a fine reproduction of what is said to be an authentic portrait of St. Anthony, as it hangs in an art gallery in Paris. His right hand is raised in blessing while his left holds a lily. A curious feature of these stamps is that a prayer in Latin, offering thanks to God for blessings, is printed on the back of each stamp.

One of the most beautiful stamps to be found in the album of any collector is the five-drachma of the Island of Crete, picturing vividly the fight between St. George and the dragon. Various types of crosses are common on stamps of Europe and South America. Portugal issued a stamp for the Red Cross Society. It was a black stamp with a red cross on a white shield. All the early stamps of Switzerland carried a white cross on a red shield as the central figure. On the Venezuelan stamp, commemorating the discovery of the mainland of South America, the cross has a prominent place, and it also appears on the stamp issued to commemorate the discovery of Brazil. The cross is found, too, on the stamps of British Africa, with the inscription: "Light in darkness." This serves to interpret the central design, which consists of a black shield, representing darkness, into which a wedge of gold standing for "light," is driving. Above both is a cross, in silver, indicating the source of the light. The maltese cross, the badge of the Knights of Malta, is found on the stamps of the Island of Malta. This is said to have been made, originally, by placing the points of four spears together, the eight outer points forming the cross, and representing the Beatitudes.

The stamps of Turkey always bear the star and crescent. The star has been a Turkish religious symbol from time immemorial, and the crescent since the conquest of Constantinople in 1453. Some of the large stamps of Afghanistan show the door of a mosque and underneath it two crossed cannon, which is perhaps the Moslem equivalent of "Trust in God and keep your powder dry."

Mythology is not without representation on postage stamps. The various gods and goddesses of the

Greeks finding expression upon the stamps of modern Greece. Mercury, the messenger, has always been honored as the principal figure on Greek stamps. Both Austria and Uruguay have also taken kindly to the swift-footed Mercury as a feature of adornment.

Zoroaster's doctrine of fire-worship is depicted upon Persian stamps in the representation of a glorious sun shining through a magnificent Oriental window; similar designs are found in the stamps of Peru, whose ancient Incas worshipped the sun.

The chief feature of nearly all Chinese stamps, is the dragon, in many hideous types. On other stamps are great pagodas and towers, it being supposed these sacred edifices guard the fortune of a place and so propitiate the good spirits and drive away the evil ones. The "Yellow Stork" pagoda is depicted on one of the stamps of Hankow.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Professor Yoshitaro Nakamura, graduate of the Imperial Agricultural College in Sapporo, Japan, is at the Minnesota State School of Agriculture taking a special course in animal industry and meats. He is especially interested in the packing business and has visited the big plants in this city and elsewhere. Professor Nakamura says that on account of the Buddhist religion the Japanese have been averse to eating meats, but now that Japan is adopting the Christian religion the prejudices against eating meats have to a certain extent disappeared.

Miss Helen Gould, with the assistance of Miss Elizabeth Altman, annually disburses $500,000 in charity. Probably Miss Gould supports directly and indirectly more charities than any person living. While it does not mean that she gives away such sums as are recorded of the Rockefeller and Carnegie charities, on the best authority her donations annually reach five hundred or more beneficiaries. Miss Altman is a Vassar graduate and first met her present employer some seven years ago, when Miss Gould was visiting the college. Since then she has been an active agent in giving away nearly $4,000,000.

That the passenger car of the future is to be built of steel is asserted by the Engineering News, which claims to voice a general agreement of experts in this regard. It says: "It is reported that the Pennsylvania Railroad Company has decided to contract for no less than 1500 steel passenger cars. One governing motive in this decision is very likely the desire to have only steel cars run through the system of tunnels under the North and East rivers in connection with the great new terminal station in New York City. The entire practicability of steel cars has been well shown by those in service in the New York Subway, and no railway officer hereafter will be willing to operate wooden passenger cars in a tunnel system, particularly with electric motive power, if it can be avoided. But for general railway service, too, the steel-frame passenger car promises to reduce so greatly the casualties in wrecks that the railways cannot too soon undertake its rapid introduction. With a clear appreciation of the coming demand for steel cars the American Car & Foundry Co. has already under way new shops at Berwick, Pa., with a capacity of 50 to 100 steel passenger cars per month. The same company is now working on a contract for 275 steel cars for the London underground railway lines."

The Pligrim, of Battle Creek, Michigan, says: "Though there are hundreds of women photographers, the only woman in the United States recognized by the government as an expert in photography is Miss Nell Haven, of San Francisco. In many notable cases she has been called upon by the United States Supreme Court to give expert testimony as to the photographing of different subjects. Miss Haven has made a particular study of the Bertillion system of identifying suspected criminals, and pictures made by her are accepted by the authorities as equal to those made by the great expert and founder of the system. With this system, beside taking exact measurements of parts of the body, photographs of the full face and one of the profile are taken from a fixed chair and a fixed camera. Description and photograph are put together on cards of uniform size ,and the identification of a suspect is rendered comparatively easy. Miss Haven acquired her skill while assisting with the photographic work connected with the Immigration Bureau in San Francisco."

Chicago is to-day the greatest grain center in the world, the quantity of grain products received and shipped in 1804 being over 5,000,000 bushels in excess of similar receipts and shipments at Minneapolis, Duluth, Milwaukee and St. Louis combined. It amounted to the enormous tonnage of 372,513,000 bushels. The live stock and meat packing interests of the city, however, go beyond that of grain. Although Chicago leads the world in her markets for grain, lumber and drygoods, yet the value of the live stock handled here exceeds by several million dollars annually the combined trade of them all. This trade amounts to about $300,000,000 annually and in its handling and manufacture 300,000 people are employed, while upon the output of its packing houses it is said two hundred million people depend for their "daily meat." Into Chicago every day come one thousand cars of live stock with a value of over $1,000,000. This is without doubt the nation's greatest single commercial interest and nowhere in the world probably can be found concentrated so largely an aggregation of labor and capital in one place. In the manufacture of iron and steel products Chicago stands second in the world, being surpassed by Pittsburg, while in its distribution of these products the city stands first in the world. And the iron and steel industry, you know is said to be the "barometer of prosperity." In lumber, which stands next in importance, the trade exceeds annually $150,000,000, agricultural implements about $58,000,000, and boots and shoes $25,000,000. All in all, the total wholesale trade of Chicago reaches nearly $1,800,000,000 a year, while the value of manufactured products nearly equals $1,500,000,000. To properly care for this great employment of capital must go financial institutions commensurate in strength. Whereas ten years ago the annual bank deposits in Chicago only amounted to about $200,000,000, on the 31st of last December they amounted to $593,000,000, an increase of 200 per cent. Among the fifty or more banks and trust companies in Chicago, the combined total deposits and resources exceeded $1,200,000 and in point of bank clearings it is now the second city in the country.

Our Boys and Girls

THE NEW YEAR.

We are standing on the threshold, we are in the opened door,
We are treading on a border-land we have never trod before;
Another year is opening ,and another year is gone.
We have passed the darkness of the night and are in the early morn;
We have left the fields behind us o'er which we scattered seed;
We pass into the future which none of us can read.

The corn among the weeds, the stones, the surface mould,
May yield a partial harvest; we hope for sixty-fold.
Then hasten to fresh labor, to thrash and reap and sow,
Then bid the new year welcome, and let the old year go—
Then gather all your vigor, press forward in the fight
And let this be your motto, "For God and for the Right!"

—William Cowper.

A NEW YEAR'S TALK BY THE OLD CLOCK.

You just thought it said, "One two three, four," and you said, "Four o'clock already! I haven't done just anything, and don't have time to do anything. I hate that old clock for telling me the time. I've a great mind to stop it!"

But the old clock in the corner had only said, "Tick, tick, tick," until striking time came, and then it promptly added another hour to four, "five!"

Then it began to talk. It was a queer old clock, with a dial sort of face and with the corner of a moon coming up slowly in sight and winking one eye at the girl who complained of it.

"You said something about the time, my dear—about not having time for things. I think I so understood you. How can you arrange to get any more? You really have all the time there is. If I were to tell you an untruth, or go wrong, or strike the wrong hour, I don't see how that would help matters, do you? Now I stand here in this corner and tick and strike day and night, and all I ask is for some one to wind me up once a week, and once a year or so a little cleaning. I couldn't get any more time to save myself, and you know that if I were to make a mistake, you'd be the first to complain and grumble. Now, dear, I want to ask you a few questions. Did you hear your mother call you this morning? Yes, you say? And didn't you say the night before, 'Old clock, I am going to jump right out of bed in the morning as soon as I hear you strike?' Yes. Well, I struck as loud as I could—you don't deny it—I did my part. What did you do? I thought you were to be at the piano practice at half-past! You had a whole lot of time—what did you do with it?

"Wasted it, you say. It was cold and you were sleepy. But, my dear child, I don't know how to give you any longer days of twenty-four hours each, unless you go to the planet Jupiter, or some such place, and I fear it would be too cold there that even I, willing as I am to work, could not do it.

"Now, dear, I tell you again, you have all the time there is. You must simply make what time there is on hand answer. I get around to the hours pretty regularly, and I cannot do this if I stop, or dawdle, or even run slow.

"Now, dear, what did you do after you came from school yesterday? By my face and hands it was a quarter past three, and you told your mother when you left home in the morning that you were going to sit down, as soon as you got home, and write that composition, which must be ready by tomorrow.

"Yes, you say? Well, you need not answer. I had my eye on you, and you and Mary Smith sat on the steps and looked at the pictures in the magazine until your mother came in.

"Well, that is a part of one day, and every day you simply fool away your time, and then you say you hate me. All I try to do is to keep up with the sun, and I can't lose any time about it, and he's a very punctual old fellow, and waits for no one; and if he does any standing still, it's not in our day.

"Now, my dear, I am ashamed to have you talk about me as you do. Depend on it, just as sure as my pendulum goes from east to west, just as sure I am that if you really used the time you have you would not only have plenty, but have time to give away.

"Give away, you say? Yes, give away. You said the other day when your mother asked you to do something for your old Aunt Susan, that you hadn't time; you were run to death; you had no time to give old Aunt Susan, and you were really ill-tempered about it—I heard you. And you got to school twenty minutes before the hour, and your old aunt lived only one block out of the way!"

"Ding, ding, ding, ding, ding—the old clock struck five! and I've been asleep here for an hour, and just must write that composition before bedtime."

THE SISTER YEARS.

Last night betwen eleven and twelve o'clock, when the Old Year was leaving her final foot-prints on the borders of Time's empire, she found herself in possession of a few spare moments, and sat down—of all places in the world—on the steps of our new City Hall. The wintry moonlight showed that she looked weary of body, and sad of heart, like many another wayfarer of earth. Her garments having been exposed to much foul weather and rough usage, were in very ill condition; and as the hurry of her journey had never before allowed her to take an instant's rest, her shoes were so worn as to be scarcely worth the mentioning. But after trudging only a little distance further this poor Old Year was destined to enjoy a long, long sleep. With her forehead in her hands, the weary, bedraggled, world-worn Old Year heaved a heavy sigh, and appeared to be taking no very pleasant retrospect of her past existence.

While she thus awaited the midnight knell that was to summon her to the innumerable sisterhood of departed years, there came a young maiden treading lightsomely on tiptoe along the street, from the direction of the railroad depot. She was evidently a stranger, and perhaps had come to town by the evening train of cars. There was a smiling cheerfulness in this fair maiden's face which bespoke her fully confident of a kind reception from the multitude of people with whom she was soon to form acquaintance. Her dress was rather too airy for the season, and was bedizzened with flattering ribbons and other vanities, which were likely soon to be rent by the fierce storms, or to fade in the hot sunshine, amid which she was to pursue her changeful course. But still she was a wonderfully pleasant looking figure, and had so much promise and such an indescribable hopefulness in her aspect that hardly anybody could meet her without anticipating some very desirable thing—the consummation of some long-sought good—from her kind offices.

The New Year—for this maiden was no less a personage—carried all her goods and chattels in a basket of no great size or weight, which hung upon her arm. She greeted the disconsolate Old Year with great affection, and sat down beside her on the steps of the City Hall, waiting for the signal to begin her rambles through the world. The two were own sisters, being both granddaughters of Time, and though one looked so much older than the other, it was rather owing to hardships and trouble than to age, since there was but a twelve months' difference between them.—Nathaniel Hawthorne.

For the Quiet Hour.

NEW YEAR'S MOTTOES.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. He answered, soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
But ere the question into silence died
The answer came: "Nay, this remember, too,
God's will to do."

Once more I asked, "Is there still more to tell?
And once again the answer sweetly fell:
"Yea, this one thing all other things above,
God's will to love."
—Christian Observer.

REFLECTIONS ON THE NEW YEAR.

There are some reflections which may be profitable in beginning the duties of the new year. First, we ought to feel our dependence on God; not on man, not on the best laid plans. We should confess that we are in the hands of God. If he uphold us, if he encircle us, oh, how safe! If we can lie on his bosom as a child on the bosom of its mother, how sweet shall be our rest! A ray from heaven always shines upon the path which is placed directly under the guidance of God. Tell me of difficulties and trials; I know some of them. But this I have learned, that in all ages the men who have done right have been successful.

If this be a happy new year, a year of usefulness, a year in which we shall live to make this world better, it is because God will direct our pathway. How important then to feel our dependence upon him! We are his children; God is our Father! We are more dependent on God than is any son upon his father; and if so, should we not bend to him wills us to do, and humbly and supplaintly, before his throne, pray that light may shine on our paths and that grace may distil into our hearts? Tell me not it is unmanly to pray; tell me not it indicates a lack of self-reliance to invoke divine aid. Unmanly to pray! Is it unmanly for a son to ask counsel of his father? Young man, young woman, he sends you into society to be as a light. "Ye are the light of the world," to shine among the stars which have preceded you; and you have your mission which no one can take from you. You are not here for a moment, but for eternity; your times are in God's hands. He leads you as much as if you saw the divine arm encircling you. He directs your pathway as fully as though he sent his angel to show you every step you should take.

We can succeed only when we work in harmony with God's providences. Give yourself to that stream. It is easy to float down the stream which God has made to run from the mountain top to the great ocean; but let us reverse our course, and stem the current—then only shall we know its strength. The strongest arm is powerless before it, and the utmost effort impotent. So with us; we shall succeed if we work in harmony with God's plans; if we work in opposition we shall be vainly striving against him.

Read the design of God in all the afflictions of earth. Does he take a dear one away? Ah, there is gloom in the household. But there is light above; and sometimes the thought of the dear one seems like opening a door in heaven to give brighter light than we ever saw before.

The thought of friends in glory makes heaven sweeter than ever to us. Are there disasters in business, and is property swept away? It may be to show us the riches in heaven that earth's destroyers cannot reach; that we should feel more dependent, be more trustful. It was good for the psalmist that he was afflicted, and it may be good for us.

Let me, then give myself to work just where God designs me to be; let it be in the collery, all well; in the forest, all well; or let it be in the city, in professional life. Place me just where God wills me to be placed, to do just what he wills that I should do, and small as I am, not the angel Gabriel could fill my place in the great picture which God is working out. If I take this conception into my heart, how sublime becomes my mission in life! I am not here without an object; I am not here without a home. I am not here for today, then to lie down and be buried beneath the clods of the earth; I am here for all eternity, here not only to be known and read of all men, but to be known and known throughout the ages. I am here because God has sent me to do a work that no other being could do but myself. Had there not been room for me, God had not made me. Had I not been needed in America God had not placed me in America. Had I not work in the nineteenth century, I had not been born. Were there not room for my intellect and arm, God had not given them to me. I have a place, am sent of God on a mission; and if I perform it God will acknowledge that I have done his will, and will some day say, even to one so worthless as myself, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Is it unmanly to ask of him who holds all agencies in his hand, to use according to the counsel of his own will? It is manly to pray, it is wise to pray; and we should be in the attitude of prayer in the beginning of this year. We should pray that God may direct our steps through all the days and weeks. The whole future may be dependent upon the few hours before us. We may take some step which will change the course of our lives. Is it not wise to ask God for direction? He alone sees the end from the beginning. He alone sees the infinite connections of events.—Bishop Matthew Simpson.

MAKE THE NEW YEAR A HAPPY ONE.

Everyone of our actions finds its reflection in the life of someone else. No matter how humble may be our surroundings, we have an influence on some other life. Individual good cheer means general happiness. If we are bright, we brighten our neighbor; the neighbor is an emissary to the community, and the community, in turn, to the great world at large. Thus in the year before us we have it pretty much in our own hands. National advantages are ours; we need only supply the individual elements. The past is not liable only for the lessons it can teach; the present for its opportunities; the future for its possibilities. Whatsoever the past year may have meant to you, make it dead history. But let the new year be a living issue, with a big, fresh sponge, dripping with the clear water of forgiveness, wipe clean the slate of your heart. Enter the year with a kind thought for every one. You need not kiss the hand that smote you, but grasp it in cordial good feeling, and let the electricity of your own resolves find its connecting current which very often exists where we think it not. An ill-natured thought often makes us unhappier than the person to whom it is directed. A happy mind is an elixir; and as are the spirits of the wife in the home so will be those of the husband, who in turn will carry them into the outer world. Domestic happiness often colors commercial prosperity. The hearthstone is the center of the counting room. An unhappy wife makes a blue merchant. As we men live at home so we work in the outer world. Therefore make the new year a happy one in your home; be bright of disposition; carry your cares easy; let your heart be as sunshine, and your life will give warmth to all around you. And thus you and yours will be happy.—Ladies' Home Journal.

Sunday-School Lesson

THE SHEPHERDS FIND JESUS.

Luke ii: 1-20.

First Quarter. Lesson I

January 7, 1906.

Midway between Jerusalem and Bethlehem was Midgal Eder, Watch-tower of the Flock, concerning which there was a tradition that the first announcement of the birth of the Messiah was to be made there. It was the gathering-place for the shepherds of the sacred flock which furnished sacrifices for the temple. But the case is not much altered if the tradition should prove a bit of folk-lore, and the shepherds turn out just common Judean rustics. Whosoever they were, their occupation led them to be contemplative and reverent. The poet says, "The undevout astronomer is mad." You might read it "the shepherd." Both astronomers and shepherds are much in the solemn stillness of the night, and in company with the heavenly planets. One who does not find such conditions conducive to devotion is abnormal, if not "mad." May not those rustic star-gazers have been in communion with heaven at the moment when the apparition occurred? The prepared message comes to the prepared mind.

Now, upon the vision of the already enraptured shepherds bursts a brilliant spectacle. A tall, white angel standing in the flaming fire of the shekinah was the vision which brought the awe-struck shepherds to their knees. Suddenly the arch of heaven is peopled by a multitude of the heavenly host, and wave on wave of seraphic music rolls o'er all those wide-extending plains. Grander oratorio never greeted human ears. But the shepherds were not satisfied with the aesthetic enjoyment afforded by the sight and sound, much less did they fall to dreaming, debating or doubting. They cried: "The thing has come to pass! The Lord has made it known! Let us go and see!'

Analysis and Key.

I—Journey to Bethlehem. Cause of it; an historical parallel. The shepherds, keepers of the temple flock, or common rustics immaterial. Occupation tended to devotion. Prepared message of prepared minds.

III—Angelic apparition. The announcement of the Advent. Strange sign of identification. The heavenly host.

IV—The shepherds' attitude. Their moral earnestness. "Let us go and see."

The Teachers' Lantern.

The golden mile-stone stood in the center of Rome. All highways of the empire radiated from it. All petitioners traveled toward it. The manger of Bethlehem is the golden mile-stone in the kingdom of God. To it all human needs converge. From it all divine help proceeds. * * * Aside from Scripture, the existence of angels cannot be proven; but believing in them on the testimony of the Word, their appearance in connection with the Advent is in the highest degree probable and appropriate. These spiritual, intelligent and holy beings, companions and messengers of God, would be intensely interested in the event, and were the appropriate annunciators of it. * * * Highest heaven and lowest earth met that Advent night. Von Osterze says: "There is something unspeakably great and glorious in this union of earthly obscurity with heavenly splendor, of angels with shepherds." * * * It is noteworthy that this lovely and ennobling apparition came to those who were engaged in commonplace work. The shepherds were in the field, keeping the night watches. So our visions of the spiritual and heavenly will come to us while loyally attending to petty duties amid the humdrum of life. And we will keep our "vision" only by forsaking it betimes to obey the call of duty—a thought charmingly expressed in Longfellow's "Legend Beautiful." * * * The shepherd's were not disobedient to the heavenly vision. Scarcely had the radiant forms of the singers faded, and the echo of their hallelujah died away in the Judean hills, when these rustic men were on their way to Bethlehem. A like obedience on the part of those who so often receive the heavenly visions of conscience, the Bible and the Spirit, would lead to immediate conversion. Men, as a rule, no sooner touch the circumference of religion than they fly off at a tangent. Moral earnestness starts for the center, saying, "Let us go and see!" * * * With the heart man believeth, and with the tongue confession is made. The shepherds filled the whole region with what they had seen and heard; they bore their testimony with such fidelity as to produce a marked sensation. All that heard wondered. It is not enough to have a vision of the grace of God. * * * One must tell it. Failing to witness it is to lose it. * * * The shepherds returned! How could they? After seeing angels, listening to their song, seeing the infant Messiah, how could they come back to the dronish work of tending the sheep? But they did. There was nothing in their recent experience to give them a distaste for the humble calling or to disqualify them for it. They were even better shepherds than ever before. Religion is not "other-worldliness." It brings man to his best in this world.

INTER-CHURCH FEDERATION.

Rev. E. P. Dennett, D. D.

The great meeting recently held in New York City in the interest of inter-church federation has aroused interest in the subject throughout the entire country and furnishes a suitable occasion to call attention to local efforts in this direction. A federation of churches and Christian workers in northern and central California was organized in the fall of 1902. Three delegates had been elected from six of the leading denominations and an organization was effected which has been in existence ever since. A most important session of the executive committee was recently held in the Occidental Hotel in this City. The executive committee is composed of, president, Rev. C. S. Nash, D. D., of the Pacific Theological Seminary; vice presidents, Mr. E. D. Collins and Mr. J. H. Stephens, of Oakland; secretary ,Rev. E. P. Dennett, D. D.; treasurer, Rev. R. E. Nunn. The Baptist church is represented by Rev. A. S. Coates and Rev. Robert Whitaker; the Congregational church by Dr. J. K. McLean and Rev. R. C. Brooks; the Disciples of Christ by Dr. H. Van Kirk and Rev. Frank S. Ford; the Methodist Episcopal Church South by Rev. W. H. Vaughn annd Hon. W. H. Waste; the Presbyterians by Rev. W. K. Guthrie, D.D., and Rev. T. F. Burnham, D.D.

At this meeting every denomination was represented and invitations were extended to the Lutheran church, the United Presbyterian church and to Bishop Nichols, representing the Protestant Episcopal church, to co-operate.

Addresses were delivered, explaining the organization and recounting the work already accomplished, by Prof. Nash, Rev. Robert Whitaker and Rev. T. F. Burnham. Following this came the report of a committee proposing an outline of work for the ensuing year The report as adopted provides for:

First—A committee on Promotion and Publicity whose purpose is to explain the purpose of the organization and create sentiment in its favor. Rev. Robert Whitaker, of the Twenty-Third Avenue Baptist church of Oakland, was appointed chairman of this committee.

Second—A committee was provided on Religious Census. The purpose of this committee is to have the oversight and to assist the various communities in conducting a census which shall ascertain the religious standing of its householders; and to keep a record of the results. To this committee will be committed the work of parishing the great cities. This plan which is being adopted extensively, provides for giving to each church in the large cities a certain territory within which they are to keep track of all new comers, find their church preferences, direct them to the church of their choice, and if no church preferences are expressed, invite them to the nearest church. When this plan is completed, the various evangelical churches in the great cities will be able to keep record of all new comers and give to each a cordial invitation to worship in some church in the city. It is one of the most hopeful signs of the times, and one of the most practical methods of inter-church federation. This plan is eliciting wide favor and efforts are being made to put it into practical working order. Rev. F. S. Ford, of San Francisco First Christian church, is chairman of this committee.

The third committee is on evangelistic work. The purpose is to secure whatever co-operation is possible of all the churches in the work of systematic evangelization. Rev. E. P. Dennett, D. D., of Pacific Grove, is chairman of this committee.

The fourth committee is on reform methods. This committee seeks to secure the co-operation of all churches and right-minded citizens in checking the great social evils which flourish, and bringing to bear united moral sentiment of a community on those who are locally charged with suppressing evils. Rev. T. F. Burnham, D. D., of the Presbyterian church of Vallejo, is chairman of this committee.

The fifth committee is on inter-church co-operation. Very great care was given to the consideration of this important work. It was provided that the committee shall consist of two mem-

bers from each co-operating denomination, and to this committee be referred the following matters for advice and counsel:

First—The planting of a new church in any community already possessing a church or churches of the federating denominations.

Second—The possible consolidation of churches already existing in any such communities.

Third—Any problems involved in our co-operation. It was provided that this committeee, or so many of its members as the parties in interest may request to act, shall seek by all proper means to induce those having ecclesiastical control, which this committee does not assume, to bring about a happy adjustment of the matters which may have arisen calling for their advice and counsel. Dr. J. K. McLean, of the Pacific Theological Seminary, was appointed chairman of this committee. Those present realized how important is the work of tnis committee and yet how delicate will be the problems which will come for its consideration, and while endeavoring to emphasize the fact that they wish to avoid any appearance of interfering with the work of the proper ecclesiastical authorities in any denomination or of hampering them in their plans, the Church Federation still desires to create whatever sentiment is possible and to render whatever assistance could be given looking toward the settlement of the vexed question of the multiplication of churches in small communities.

In addition to the addresses which have been referred to above, remarks were also made by Rev. William K. Guthrie, of the First Presbyterian church of San Francisco. It was the general feeling that the Church Federation of Northern and Central California is pasing into an era of greater activity and influence, and that with wise management in the future, a great work can be done in securing the active interworking of the evangelical bodies.

CIRCULATING OF THE BIBLE.

Again the American Bible Society is appealing directly to its Life Directors and Life Members for help. Never have we had so many open doors of opportunity, so many appeals "come over and help us;" but the American Bible Society finds itself for the first time in a quarter of a century in debt. It's reserve surplus fund is entirely used up. During the last four years it has drawn upon this surplus on an average of $30,000 a year, in order that its far-reaching missionary work at home and abroad might not be suddenly crippled.

Now this surplus is exhausted and the Society is in debt. Legacies, formerly so large and constant, have ceased to be a dependable source of income. The annual contributions from Life Members, Donors, Churches and Auxiliaries, together with the income from Trust Funds, are clearly insufficient for the work of the Society, and this work should everywhere be enlarged, and nowhere diminished.

What is immediately needed is that all of the supporters and friends of the Society shall take into prayerful consideration plans to enlarge the annual contributions to its treasury. Can we not have many thousands of new givers and at least one thousand who will pledge $100 a year for a number of years?

We must have $50,000 advance over last year's receipts to meet the appropriations already made. The Society's year ends March 31, 1906. Uuless such help is received ruinous retrenchment in its benevolent work must immediately follow.

In view of the fluctuations that affect the current receipts, especially from legacies—which have diminished in part because so many persons are disposing of their property during their lifetime, thus becoming their own executors—and in order to provide for such advancement as shall properly represent American Churches in the large and increasing share that belongs to them, of giving the whole Bible to the whole world, the Board of Managers of the American Bible Society in connection with the celebration of its nineteenth anniversary in 1906 calls for five millions of dollars to be sacredly devoted to this task. It will receive property, funds on annuity, or unrestricted gifts for this same purpose.

The Society holds the Bible to be the charter of our salvation and the foundation of the liberty and well-being of this nation and of all other peoples. For this work of giving the Bible to the world we ask the help of all. Everyone can do something.

We trust we shall hear from you before Christmas—surely not later than the last of March, when our fiscal year closes. Please send your contribution to our treasurer.

On behalf of the Board of Managers,
Very sincerely yours,
JOHN FOX.
WILLIAM I. HAVEN.
EDWARD P. INGERSOLL.
Corresponding Secretaries.

THE FORWARD LOOK.

Earnest men and women to-day have little time for looking backward. Facing the future, they "forget the things that are behind," and looking forward in hopeful anticipation to the marvelous possibilities of "the things which are before." Paul's picture is striking and vivid. The runner, after a rigid course of training, now that the race has begun, attends to only one thing. Forgetting that part of the course already passed over, he strains every muscle, exerts every physical power, to the accomplishment of a single purpose—to reach the goal and win the prize.

An old deacon was accustomed to offer this prayer: "Help us to forget what we ought not to remember, and to remember what we ought not to forget." A wise forgetfulness of some things that are past is helpful to progress. He who is pursuing with all energy the great purpose of life, cannot afford to have his attentions diverted. The slow and painful effort by which the alphabet was mastered is for the scholar a thing of the past, to be forgotten. Forgiven sins need not be remembered after we have learned a lesson from the manner in which we were overtaken. Forget your enmities, the faults and peculiarities of others, —New York Observer.

UNION PRAYER MEETINGS.

January—
Third—Calvary Presbyterian church. Dr. Larkin, leader.
Tenth—Grace, Methodist Episcopal, Dr. John Hemphill, leader.
Seventeen—Hamilton Square Baptist, Rev. C. M. Warner, leader.
Twenty-Four—Bethany Congregational, Rev. Edward H. Hadlock, leader.
Thirty-One—Westminister Presbyterian, Rev. J. H. N. Williams, leader.
February—
Seventh—Richmond Congregational, Rev. J. W. Fisher, leader.
Fourteenth—First English Lutheran, Rev. J. S. Thomas, leader.
Twenty-First—California street M. E., Rev. J. Geo. Gibson, leader.
Twenty-Eighth — Fourth Congregational, Rev. F. A. Doane, leader.
March—
Seventh—Mizpah Presbyterian, Rev. E. L. Waltz, leader.
Fourteen—Simpson Memorial M. E., Rev. W. F. Guthrie, leader.
Twenty-One—Third Congregational, Rev. G. A. Hough, leader.
Twenty-Eighth—First Baptist, Pastor Third Congregational Church, leader.
Evangelistic Committee—Dr. H. W. Bell, president; Dr. Geo. W. White, secretary.

The years, how they have passed! They are gone as clouds go on a summer day, they came, they grew, they rolled full-orbed; they waned, they died and their story is told. Years that are wrought upon us in thought and deed with the force and power of eternity, years whose marks we shall carry forever, were dissolved like the dew, and their work is finished.—H. W. Beecher.

What is time? The shadow on the dial, the striking of the clock, the run-of the sand; day and night, summer and winter, months, years, centuries,—these are but arbitrary outward signs, the measure of time, but not time itself. Time is the life of the soul; if not this, then tell me what is time.—H. W. Longfellow.

Time is but a stream. I go a fishing or I drink at it, but while I drink I see the sandy bottom, and detect how shallow it is. Its thin current slides away, but eternity remains. I would drink deeper, fish in the sky, whose bottom is pretty with stars.—H. D. Thoreau.

Some people live looking within at their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny South.—Mark Guy Pearce.

"It seems strange," said Deacon Mayberry, as he counted the money after church, "that a large congregation can be so small."—Smart Set.

(Continued from page 2.)

either of them.

"Wearied, but having nothing to comfort me, I began to read the Gospel, with no other intention than to kill time. And so God has not forsaken me. Every time I read I find in it more of the love of God.

"This is why I cannot help sending you a letter of thanks.

"GITARO KANEKO."

From Another Soldier.

"I thank you very much for your kindness to me while I was in the hospital; and above all for having put into my sinful heart the everlasting comfort.

"Before I believed in the Christianity the very name of Jesus (Yaso) I bitterly abhorred. In those days I paid homage to idols made of wood, or other materials, yielded to the temptations of the devil and did not think for a moment of the true God. I was, indeed, beyond description, the greatest of sinners.

"But when I heard your preaching I became interested more and more; and I have now become a man who has everlasting comfort. This is the result of your earnest exhortation, as well as the kindness of one of my dearest friends who dragged me to the playground where you were preaching.

"Since I returned to my native place I have always been anxious to act in conformity with the Lord's teachings as far as possible. Please pray for me and my brothers, that they, too, may come to believe in God. I have spoken to them of some of God's teachings; and am pleased to find some of them on their way to believers. My whole desire is to convert those who worship idols, as I used to do, into those who have everlasting life! Please pray for me and my brothers, that they also may come to believe in God.

"K. NARITA."

(To Miss Wirick.)

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GOD'S SCHOOL.

In our Father's school are many benches. This life is school-time. Whatever the Word God writes on the top of your page—Patience, Courage, Forgiveness, Resignation—copy it over and over until he gives you another to solve your problems. If they are hard, try hard. If you are in the dark, say: "Speak, Lord, for thy servant heareth." When you feel like complaining, listen. Be still before God. David said: "I was dumb, I opened not my mouth, because thou didst it." That is better than moaning and lamenting; but let us leap from David to Jesus, and say: "The cup which my Father hath given me, shall I not drink it?" "Father, glorify thy name." So shall we be made perfect through suffering.—Maltbie D. Babcock, D.D.

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